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Alice Walton

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ALICE WALTON

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By ALICE WALTON Ph.D.

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PREFACE.

IN writing upon a subject so familiar to the student of Greek life as the Cult of Asklepios, it is difficult to avoid following in the lines of work already done. Most of the material upon which the following pages are based has been worked over and over. The results of the excavations in the Athenian Asklepieion are well-known, and the Epidaurian steles are no longer recent discoveries. If the results of investigation are practically those of previous research, the excuse for re-working old material may be found in the method of their arrangement. Upon single features of the ritual of Asklepios much has been written in German, in French, and in English; but no one has as yet attempted a general descriptive treatment of the cult as a whole. The facts are stated by Thraemer in the article "Asklepios" in Roscher's Lexicon of Greek and Roman Mythology in suggestive rather than narrative form, while Girard's work is complete only for the cult in Athens. It has been my aim to give in narrative form the results obtained by a careful comparison of material from the different localities, and also to show by means of indexes what material is used. The treatment is of necessity brief, as the work is not a series of monographs. The arrangement is topical, and so far as possible chronological. At the end of the narrative are two indexes, one of allusions to Asklepios and his cult in Greek and Latin literature and inscriptions, and the second

is a classification of the localities in which the cult is known or supposed to have existed. The indexes overlap in many instances, and it cannot be claimed that they contain all the material which might have been used. The aim has been to make them exhaustive so far as concerns the inscriptions and important authors. The monumentary evidence has been used freely in the body of the work, but there is no attempt at a systematic collection of this material, as it was felt that it is a task for the student of art rather than of literature. There is added an index of topics and names which refers both to the discussion and the main indexes.

In the spelling of proper nouns, the Greek form is used, except in the cases of such as are thoroughly and familiarly anglicized.

I take this opportunity of expressing my hearty thanks to Dr. Benjamin Ide Wheeler of Cornell University for his kindly interest and advice during the preparation of the work, and to Professor Theodor Schreiber of Leipzig, who has critically read the manuscript and offered many valuable suggestions.

LEIPZIG, June, 1893.

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THE CULT OF ASKLEPIOS.

CHAPTER I.

ASKLEPIOS AS KNOWN TO HOMER.

IN Homer, Apollo and not Asklepios is the god of health, though only so far as to send or abate pestilences. The divine physician is Paian, the attendant of the gods, who heals Hades¹ and Ares.² In the *Odyssey* every physician is said to be of the race of Paian,³ which Aristarchus explains by saying that the physician's art is from Apollo, but his descent from Paian. Hesiod makes a distinction between the two.⁴ Paian is occasionally mentioned later than Homer, but the name is used as an epithet of Apollo or of other deities who are connected with healing, as Asklepios and Athena, and then by an extension of meaning from "healer" to "savior," it was applied to Dionysos⁵ and Thanatos⁶ and occasionally even to men.⁷ The forms of the word are variants of Παιάν, which Hesychius explains as a hymn sung to Apollo to avert a pestilence. Hence the use of the word as a form of address to Apollo and Asklepios.⁸

¹ E 401. Παιών παρὰ τὸ παῖον τὰς δόξας, ἃ ἔστιν ἰδίονα. Sch. E 401.

² E 900.

³ δ 232.

⁴ διαφέρει ὁ Παιών Ἀπόλλωνος ὡς καὶ Ἡσίοδος μαρτυρεῖ· εἰ μὴ Ἀπόλλων Φαῖβος ὑπέκ θανάτου σώσει, ἢ αὐτὸς Παιών, ὅς πάντα τε φάρμακα οἶδεν. Sch. δ 232, Hes. ed. Marckscheffel, Frag. CCXX.

⁵ Orph. Hymn. 52, 11.

⁶ Eurip. Hipp. 1373; Aeschyl. Frag. 105.

⁷ Plut. Lys. 18.

⁸ Aristid. ed. Dindorf, 514, 17. Examples of the use of *παῖον* as an epithet are frequent; Ἀπόλλων II., Selinuntian inscription, Collitz, 3047; Oropos, Paus. I.